AL-QA'IDAH OF CORRUPTION

Jews of Jihad

يَهُودُ الجِهَاد

Abu Mu'adh ash-Shimmari

بسم الله الرحمن الرحيم

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All praise is due to Allah who made *tawhid* and avoiding the worship of the *tawaghit* the foundation of the religion, and for its sake the swords of the *mujahidin* are drawn. And peace and blessings be upon the one who was sent with the sword as a mercy to the worlds, and upon his family, his companions, and those who walked upon their way until the Day of Recompense.

As for what follows:

[Allah] The Exalted said:

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ

"And fight against them until there is no fitnah and [until] the religion [i.e., worship], all of it, is for Allah." [al-Anfal: 39].

Ibn Kathir, may Allah have mercy on him, said:

أَمَرَ اللَّهُ بِقَتْلِ الْكُفَّارِ حَتَّى لَا تَكُونَ فِتْنَةٌ، أَيْ شِرْكٌ، قَالَهُ ابْنُ عَبَّاسٍ وَأَبُو الْعَالِيَةِ وَالْمُجَاهِدُ وَالْحَسَنُ وَقَتَادَةُ وَالرَّبِيعُ وَمُقَاتِلُ بْنُ حَيَّانٍ وَالسُّدِّيُّ وَزَيْدُ بْنُ أَسْلَمَ، يَكُونُ الدِّينُ كُلُّهُ لِلَّهِ أَيْ يَكُونُ دِينُ اللَّهِ هُوَ الظَّاهِرَ عَلَى سَائِرِ الْأَدْيَانِ

Allah commanded the fighting of the disbelievers until there is no more fitnah — meaning shirk — as said by Ibn Abbas, Abu al-Aliyah, Mujahid, al-Hasan, Qatadah, al-Rabi, Muqatil ibn Hayyan, al-Suddi, and Zayd ibn Aslam. 'And the religion is all for Allah' means the religion of Allah becomes dominant over all other religions.

And Ibn al-Jawzi, may Allah have mercy on him, said:

يَكُونُ الدِّينُ كُلُّهُ لِلَّهِ، قَالَ ابْنُ عَبَّاسٍ: أَيْ يُخَلِّصُ لَهُ التَّوْحِيدَ

> and [until] the religion all of it, is for Allah."— Ibn Abbas said: meaning *tawhid* is sincerely for Him.

So, for the sake of *tawhid*, Allah legislated jihad in His cause, to guard and preserve it. He made it the peak of the hump of Islam, and the obligation that remains until the Hour is established.

And in preservation of *tawhid* and the testimony of *tawhid* — "*la ilaha illa Allah*" — sharp swords were drawn against the disbelievers, and the word of Allah became supreme over all forms of worship.

The texts of the Noble Qur'an and the Prophetic Sunnah affirm that this great foundation — that the goal of jihad is to establish servitude to Allah on His earth. Among the clearest and most authentic of hadiths in chain and text is his [ﷺ] statement, as narrated by our Shaykh from Ibn Umar:

> I have been commanded to fight the people until they testify that there is no deity [worthy of worship] but Allah and that Muhammad is the Messenger of Allah, and establish the prayer, and give *zakah*. If they do that, then they have protected from me their blood and wealth except by the right of Islam, and their reckoning is with Allah alone.

Sayyid Qutb said:

إ إِنَّ الْهَدَفَ الرَّئِيسِيَّ لِلْجِهَادِ هُوَ تَعْبِيدُ النَّاسِ لِلَّهِ وَحْدَهُ، وَإِخْرَاجُهُمْ مِنَ الْعُبُودِيَّةِ لِلْعِبَادِ إِلَى الْعُبُودِيَّةِ لِرَبِّ الْعِبَادِ، وَإِزَارَةُ الطَّوَاغِيتِ كُلِّهَا مِنَ الْأَرْضِ جَمِيعًا، وَإِخْلَاءُ الْعَالَمِ مِنَ الْفَسَادِ، وَذَلِكَ لِأَنَّ خُضُوعَ الْبَشَرِ لِلْبَشَرِ مِثْلُهُمْ يُقَدِّمُ أَنْوَاعًا مِنَ الْعِبَادَةِ لَهُمْ مِنَ الدُّعَاءِ وَالنَّذْرِ وَالذَّبْحِ وَالتَّعْظِيمِ وَالتَّشْرِيعِ وَالْحُكْمِ هُوَ أَسَاسُ فَسَادِ الْمُعَاقَبَةِ مِنْ لَدُنِ نُوحٍ عَلَيْهِ السَّلَامُ إِلَى يَوْمِنَا هَذَا

The main goal of jihad is to bring people into servitude to Allah alone, to take them out of servitude to the servants into servitude to the Lord of the servants, to remove all *tawaghit* from the entire earth, and to clear the world of corruption. This is because the submission of humans to other humans like themselves involves forms of worship to them — such as supplication, vows, slaughter, glorification, legislation, and judgment — and this is the root of corruption from the time of Nuh (peace be upon him) until this day.

So, the **foundation of jihad** and its purpose is that the religion be entirely for Allah — <u>such that religion and *tawhid* are dominant, and the worship of anything besides Allah is subdued, silenced, or null and non-existent.</u> This is the foundation of jihad, and whoever says otherwise has erred, deviated, and opposed the clear words of the Lord of the servants.

[The Prophet] ﷺ said:

مَن قاتَل لتكونَ كلمةُ اللهِ هي العليا فهو في سبيلِ اللهِ

Whoever fights so that the word of Allah is supreme, then it is in the path of Allah.

It is therefore necessary to distinguish between the legitimate jihad — which Allah and His Messenger have commanded — and the innovated jihad (*jihad al-bid'ī*) of the people of misguidance, who fight in obedience to *shaytan* while thinking they are fighting in obedience to the Most Merciful. Like the jihad of the people of innovation who fight to elevate the name of their parties and promote them, even if that requires neglecting the religion of Allah — or even falling into *kufr*, no less!

So, you must, — may Allah protect you — distinguish between the legitimate jihad and the innovated jihad — especially in this time when claimants to jihad and "*jihadi Salafism*" have become many, as they claim. Not everyone who dons a mask, carries a rifle, and chants embellished slogans becomes a mujahid — not at all.

The criterion between legitimate jihad and innovated jihad is not the number of voices or followers, as most people assume, when they use as evidence the majority and their inclinations.

Rather, the true criterion and decisive measure is the objective for which Allah legislated jihad: ***tawhid***. So, whoever fulfils it, fights for it, and establishes the law of Allah, and implements His *hudud*— **then he is the true mujahid.** And whoever fights for anything else is not a mujahid in the path of Allah, no matter what his name, appearance, or banner may be.

And among the most prominent claimants of jihad in the path of Allah in our time is the organization Al-Qa'idah (of corruption) — "*the Jews of Jihad.*"

Our shaykh Abu Maysarah ash-Shami was right when he described them as ***"the Jews of Jihad."***

The Jews of Jihad — an organization of ruin and corruption — have become a tool for demolishing the structure of jihad and a main cause for the devastation of the fronts. **Yes, it is the *Qa'idah* of Adh-Dhawahiri**, the apostate loser, the soldier of the taghut *"nationalist Taliban movement,"* and its aide.

In the name of jihad, these [people] have spread corruption across the land, misled the servants [of Allah], and placed the approval of popular support bases and their partisan interests above the religion of the Lord of creation.

They suspended the rulings of the *Shari'ah* and **replaced them with man-made customary laws**, entrenched themselves alongside the secularists and democrats, and showed them affection and closeness — All of this so that the support bases and the disbelieving nations would be pleased with them, and so they could earn from America the label of "moderation."

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

> **"And never will the Jews or the Christians be pleased with you until you follow their religion."** [al-Baqarah: 120]

<u>And the organization of the foolish one in Sham did not stop at these calamities alone</u> — rather, it increased in its deviation and corruption. It began fighting the Muslim monotheists who rule by the *Shari'ah* of The Lord of the worlds, under the banners of the secularists and atheists, assisting them in seizing areas where the *Shari'ah* of Allah was implemented and His *hudud* were applied — only for the *Shari'ah* of Allah that was applied in those regions to be replaced with man-made customary laws.

The organization of the foolish one in Sham played a major role in fighting the Muslims alongside the effeminate alliance of the *Sahawat*, and that from the very beginning of the alliance. At first, it did not participate directly in the fighting,

but rather took on the role of protecting the factions' backs from the regime — covering their fronts and manning their battle lines — so that those factions could focus on fighting the Islamic State, while keeping the front of al-Jawlani away from the spotlight and making it appear as a neutral force standing against the *Nusayri* regime at the frontlines. That was at the start of the treacherous conspiracy.

In fact, the interrogators in the prisons of the *Sahawat* at the beginning of the alliance were from the "security men" of al-Jawlani's group. And the *Sahawat* alliance used to order the muhajir, if he wanted safety, **to hand himself over to the front of al-Jawlani— this in cooperation with other *Sahawat* factions**, as mentioned by the so-called "Amr al-Halabi," the first of the *Sahawat*, on al-Jawlani's favourite channel: Al-Jazeera.

Then after that, the organization of the foolish one — "Jabhat al-Nusrah" — in Deir ez-Zor, formerly "Wilayat al-Khayr," joined what was called the "Shura Council of the Mujahidin of the East," which included factions affiliated with the Democratic Military Council supported by America. They fought the Muslims under this disbelieving banner **— and even fought alongside those who were loyal to the *Nusayri* regime...!**

Then after that, the organization of the foolish one in Sham, with all its branches, joined the alliance of "Jaish al-Fath," which was supported by the *tawaghit* of Qatar, Turkey, and Al Salul. **This alliance included democratic factions seeking to establish a civil state** — one that does not cut the hand of the thief, does not stone the adulterer, does not kill the disbelieving apostate, and does not impose *jizyah*. **In their view, the Muslim and the Christian are the same, so long as he is "Syrian"** — like Ahrar al-Sham, al-Jabha al-Shamiyyah, and others who have repeatedly stated, on websites and television, that after removing the regime, Syria will be nothing but a "civil state" and will only be governed through election boxes like the rest of the countries.

In fact, al-Jabha al-Shamiyyah, the ally of the organization of the foolish one, proudly visits the Christians, congratulates them on their holidays, and **even refers to them as "our brothers"!**

And to justify its *kufri* action and to legitimize this blatant *kufr*, the organization of the foolish **one labelled the Islamic State as "*Khawarij*"** — despite the complete absence of any of the foundational traits of the *Khawarij* within the Islamic State. For as every student of knowledge — or even anyone with basic religious understanding — knows, the *Khawarij* sect has three fundamental principles which the scholars have established and upon which all *Khawarij* factions have agreed. Whoever embodies even one of them may be labelled a "*Khariji*."

The first principle is: *Takfir* of Muslims for committing major sins.
The second principle: Permitting rebellion against a Muslim ruler.
The third principle: Their *takfir* of Uthman, Ali, and Mu'awiyah.

And ash-Shahrastani said, when listing the sects of the *Khawarij*:

وَكِبَارُ الْفِرَقِ مِنْهُمْ: الْمُحْكَمَةُ، وَالْأَزَارِقَةُ وَالنَّجْدَاتُ، وَالْبَهْسِيَّةُ، وَالْعَجَارِدَةُ، وَالثَّعَالِبَةُ، وَالْإِبَاضِيَّةُ، وَالصَّفَرِيَّةُ وَالْبَاقُونَ فُرُوعُهُمْ

> The major sects among them are: al-Muhakkimah, the Azariqah, the Najdat, the Bahsiyyah, the ʿAjaridah, the Thaʿalibah, the Ibadiya, the Sufriyyah — and the rest are their offshoots.

And what unites them is: declaring disavowal from ʿUthman and ʿAli — may Allah be pleased with them — and they give precedence to that over all acts of obedience. They do not consider mourning gatherings valid except upon that basis, and they make *takfir* on the doers of major sins.

And more important than this — even if we were to hypothetically concede to them that "the Islamic State" follows the madhhab of the *Khawarij*, and even if it were established by definitive proof that the State makes *takfir* over major sins and the general masses of people, permits rebellion against the Muslim imam, makes *takfir* on Uthman, Ali, Mu'awiyah, and the companions involved in ruling — rather, even if they were the most extreme sect of all *Khawarij* — **the scholars have unanimously agreed that it is not permissible to support the disbelievers against them!**

So, their ignorant masses, their mules, and the donkeys of their knowledge rush to patch up this act of *kufr*, claiming that some scholars permitted seeking the help of disbelievers against the people of rebellion (*ahl al-baghi*).

But he has lied and fabricated — for the scholars only differed on the issue of seeking help from disbelievers against disbelievers.

Some allowed it with conditions— like Imam ash-Shafi'i — [with the] condition that the banner be Islamic, the fighting be for the benefit of the Muslims, and those disbelievers be trustworthy. While others prohibited it absolutely like Imam Ahmad.

Imam ash-Shafi'I, may Allah have mercy on him, said:

وَإِنْ كَانَ مُشْرِكٌ يَغْزُو مَعَ الْمُسْلِمِينَ وَكَانَ مَعَهُ فِي الْغَزْوِ مَنْ يُطِيعُهُ مِنْ مُسْلِمٍ أَوْ مُشْرِكٍ وَكَانَتْ عَلَيْهِ دَلَائِلُ الْهَزِيمَةِ وَالْحِرْصِ عَلَى غَلَبَةِ الْمُسْلِمِينَ وَتَفْرِيقِ جَمَاعَتِهِمْ لَمْ يَجُزْ أَنْ يُغَزَّى بِهِ، وَإِنْ غَزَوْا بِهِ لَمْ يُرْضَخْ لَهُ ... وَمَنْ كَانَ مِنْ الْمُشْرِكِينَ عَلَى خِلافِ هَذِهِ الصِّفَةِ فَكَانَتْ فِيهِ مَنفَعَةٌ لِلْمُسْلِمِينَ بِدَلَالَةٍ عَلَى عَوْرَةِ عَدُوٍّ أَوْ طَرِيقٍ أَوْ ضَيِّعَةٍ أَوْ نَصِيحَةٍ لِلْمُسْلِمِينَ فَلَا بَأْسَ أَنْ يُغَزَّى بِهِ

If a polytheist goes out to battle with the Muslims and among them are

those — Muslim or polytheist — who obey him, and he shows signs of defeat, eagerness to overpower the Muslims, and divide their ranks, then it is not permissible to go to battle with him. And if he is taken to battle, he is not to be given any share (of the spoils) ... But if the polytheist is not of this kind, and he brings benefit to the Muslims — such as pointing out enemy weaknesses, roads, vulnerable places, or offering sincere advice to the Muslims — then there is no harm in taking him to battle.

And Imam An-Nawawi, may Allah have mercy on him, said:

تَجُوزُ الِاسْتِعَانَةُ بِأَهْلِ الذِّمَّةِ وَبِالْمُشْرِكِينَ فِي الْغَزْوِ، وَيُشْتَرَطُ أَنْ يَعْرِفَ الْإِمَامُ حُسْنَ رَأْيِهِمْ فِي الْمُسْلِمِينَ، وَيَأْمَنَ خِيَانَتَهُمْ، وَشَرَطَ الْإِمَامُ وَالْبَغَوِيُّ وَآخَرُونَ شَرْطًا ثَالِثًا وَهُوَ: أَنْ يُكْثِرَ الْمُسْلِمُونَ بِحَيْثُ لَوْ خَانَ الْمُسْتَعَانُ بِهِمْ، وَانْضَمُّوا إِلَى الَّذِينَ يُغَازُونَهُمْ، لَأَمْكَنَنَا مُقَاوَمَتُهُمْ جَمِيعًا ... وَشَرَطَ صَاحِبُ الْحَاوِي أَنْ يُخَالِفُوا مُعْتَقَدَ الْعَدُوِّ، كَالْيَهُودِ مَعَ النَّصَارَى

It is permissible to seek the help of *ahl adh-dhimmah* and polytheists in battle, on the condition that the Imam knows they hold a good opinion of the Muslims and that he is safe from their betrayal. The Imam, al-Baghawi, and others added a third condition which is: that the Muslims be numerous enough that if those whose help was sought were to betray them and join the enemy, the Muslims would still be able to resist them all. The author of al-Hawi added a condition: that their belief differs from that of the enemy — such as Jews against Christians.

The *fiqhi* disagreement that occurred among the Salaf was on the **issue of seeking help from a disbeliever against a disbeliever**. The scholars differed on this matter into two opinions:

The first opinion: It is permissible to seek the help of non-Muslims in fighting against the disbelievers if there is a need for it, on the condition that the Muslims are safe from the treachery of those whose help is sought, and that the rule of Islam remains dominant after victory over the disbelievers. This is the view of the Hanafis and the Shafi'is.

The second opinion: It is forbidden to seek the help of non-Muslims in fighting the disbelievers under any circumstance — and this is the opinion of Imam Ahmad.

And here is Imam Abdul-Latif ibn Abdul-Rahman ibn Hasan an-Najdi affirming this, saying:

وَأَمَّا اسْتِنصَارُ الْمُسْلِمِ بِالْمُشْرِكِ عَلَى الْبَاغِي، فَلَمْ يَقُلْ بِهَذَا إِلَّا مَنْ شَذَّ وَاعْتَمَدَ الْقِيَاسَوَلَمْ يَنظُرْ إِلَى مَنَاطِ الْحُكْمِ، وَالْجَامِعِ بَيْنَ الْأَصْلِ وَفَرْعِهِ. وَمَنْ هَجَمَ عَلَى مِثْلِ هَذِهِ الْأَقْوَالِ الشَّاذَّةِ، وَاعْتَمَدَهَا فِي نَقْلِهِ وَفَتْوَاهُ، فَقَدْ تَتَبَّعَ الرُّخَصَ، وَنَبَذَ الْأَصْلَ الْمُقَرَّرَ عِندَ سَلَفِ الْأُمَّةِ وَأَئِمَّتِهَا، الْمُسْتَفَادَ مِنْ حَدِيثِ الْحَسَنِ، وَحَدِيثِ النُّعْمَانِ بْنِ بَشِيرٍ؛ وَمَا أَحْسَنَ مَا قِيلَ:

وَالْعِلْمُ لَيْسَ بِنَافِعٍ أَرْبَابَهُ ... مَا لَمْ يُفِدْ نَظَرًا وَحُسْنَ تَبَصُّرِ

> As for a Muslim seeking the aid of a polytheist against the rebellious (*bughat*), none have said this except those who deviated and relied on analogy (*qiyas*), without considering the reasoning behind the ruling and the link between the foundation and its branch. Whoever rushes into adopting such odd opinions and relies on them in his transmission and fatwa has chased after concessions and abandoned the well-established principle held by the *Salaf* of this Ummah and its Imams — a principle derived from the hadith of al-Hasan and the hadith of al-Nu'man ibn Bashir. And how true is the saying: 'And knowledge brings no benefit to its possessor... if it does not produce insight and sound understanding.'

Then even if we were to concede to them that some scholars permitted "seeking help" from disbelievers against the *bughat*, this alliance — whether with the apostate democratic factions or the apostate Turkish army — is not seeking help from them, but rather helping them, because the banner is theirs, the dominance is theirs.

And there is a huge difference — for in seeking help, the fighting is under the banner of the Muslims, their rule is apparent, and they merely utilize the disbelievers. But in aiding, it is the opposite.

The label "Jaish al-Fath", the Shura councils, and other misleading names do not change the reality of the alliance — **which is led by the protector of the cross, America**, and its agents from the *tawaghit* of the Gulf and the *taghut* Erdogan. It is supporting and aiding the disbelievers in their war against the Muslims, helping them seize areas governed by the Sharia of Allah — only to replace it with the rule of *taghut* and man-made disbelieving constitutions.

Then when they brought themselves into this predicament, their mules and the donkeys of knowledge claimed that **"the *kufri*-support (*mudhahara al-mukaffirah*)"** requires approval of the disbelievers' religion and love for their victory and dominance over the Muslims...!

So, the foolish ones thought that with this flimsy and trivial doubt, they had found a way out for themselves. But even someone with the slightest amount of *Shar'i* knowledge could refute them by saying:

"None of the Salaf ever made love for the disbelievers' religion or desire for their dominance over the Muslims a condition for *mudhahara* (supporting them). That is *kufr* in of itself and a separate cause of *kufr*. Rather, this claim is from the extremists among the *Murji'ah*, who restricted *kufr* to denial, rejection, and *istihlal* of the heart only!"

Shaykh Hamad ibn 'Atiq said:

وَقَدْ تَقَدَّمَ أَنَّ مُظَاهَرَةَ الْمُشْرِكِينَ وَدَلَالَتَهُمْ عَلَى عَوْرَاتِ الْمُسْلِمِينَ أَوِ الذَّبَّ عَنْهُمْ بِلِسَانٍ أَوْ رِضًا بِمَا هُمْ عَلَيْهِ، كُلُّ هَذِهِ مُكَفِّرَاتٌ مِمَّنْ صَدَرَتْ مِنْهُ مِنْ غَيْرِ الْإِكْرَاهِ الْمَذْكُورِ؛ فَهُوَ مُرْتَدٌّ وَإِنْ كَانَ مَعَ ذَلِكَ يُبْغِضُ الْكُفَّارَ وَيُحِبُّ الْمُسْلِمِينَ

> It has already been mentioned that supporting the polytheists, guiding them to the vulnerabilities of the Muslims, defending them with the tongue, or being pleased with what they are upon — all of these are acts of *kufr* from whoever commits them without the mentioned compulsion; such a person is an apostate, even if he hates the disbelievers and loves the Muslims.

So, if you ask, O Muslim, what led them to commit all these actions? **We say:** the very same thing that led Iblis to disobey a command — despite knowing the truth.

So if you become lost and the matter becomes unclear to you, then listen to both sides and present them before the Book of Allah and the Sunnah of His Messenger, and see which of the two opinions aligns with the Book and the Sunnah — look at which of the two groups aims for the religion to be entirely for Allah, which of the two fights so that *kufr* is subdued, suppressed, and humiliated — stripped of strength, removed from authority — who among them flattered the disbelievers, shifted positions, and contradicted himself and his religion? And who among them stood firm and remained steadfast in the face of the storms of *kufr*, unbothered by them, and continued fighting in the path of Allah, ruling by His law and applying His *hudud*?

At that point, you will know where the truth lies, and you will know who the people of legitimate jihad are, and who are the people of an innovated jihad.

تمسّك بحبلِ اللّهِ واتبعِ الهدى

ودِنْ بكتابِ اللّهِ والسننِ التي

أتت عن رسولِ اللّهِ تنجُ وتربحُ

ولا تكُ بدعيًّا لعلّك تفلحُ

Hold fast to the rope of Allah and follow the guidance,
And adhere to the Book of Allah and the Sunan that

Came from the Messenger of Allah — you will be saved and succeed,
And do not be an innovator — hoping that you may prosper.

As for us, we will continue to fight for the **dominance of the religion of Islam and *tawhid* over all other religions and false creeds.** We will press on in fighting the disbelieving world and will not care about their uniting against us. We will not care about their armies, their numbers, or their vast crowds. We will not care about their aircraft and weapons. We will not care about the betrayal of the betrayers or the schemes of the schemers. We will not care about our own people who have not yet awakened from their slumber. **And we will press on, with our state of heart saying:**

ندعوا إلى التوحيد طول حياتنا

We call to tawhid throughout our lives,

في كل حينٍ في الخفى والمشهدِ

At all times — in private and in sight.

ونحارب الشركَ الخبيثَ وأهلَهُ

We fight vile shirk and all its people,

حربًا ضروسًا باللسانِ وباليدِ

A fierce battle — with the tongue and with might.

وكذلك البدعَ الخبيثةَ كلَّها

And likewise, all wicked innovations,

نقضي عليها دونَ بابِ المسجدِ

We strike them down outside the mosque's light.

هذه طريقتُنا، وهذا نهجُنا

This is our method, this is our path,

فعلامَ أنتم دونَنا بالمرصَدِ

So why are you watching us with spite?

O Allah, Revealer of the Book, Swift in reckoning, Driver of the clouds — defeat the confederates, shake them, and grant us victory over them. And send Your peace and blessings upon our master Muhammad, his family, and all his companions. All praise is due to Allah, Lord of the worlds.

Written by: ***Abu Mu'adh ash-Shimmari***